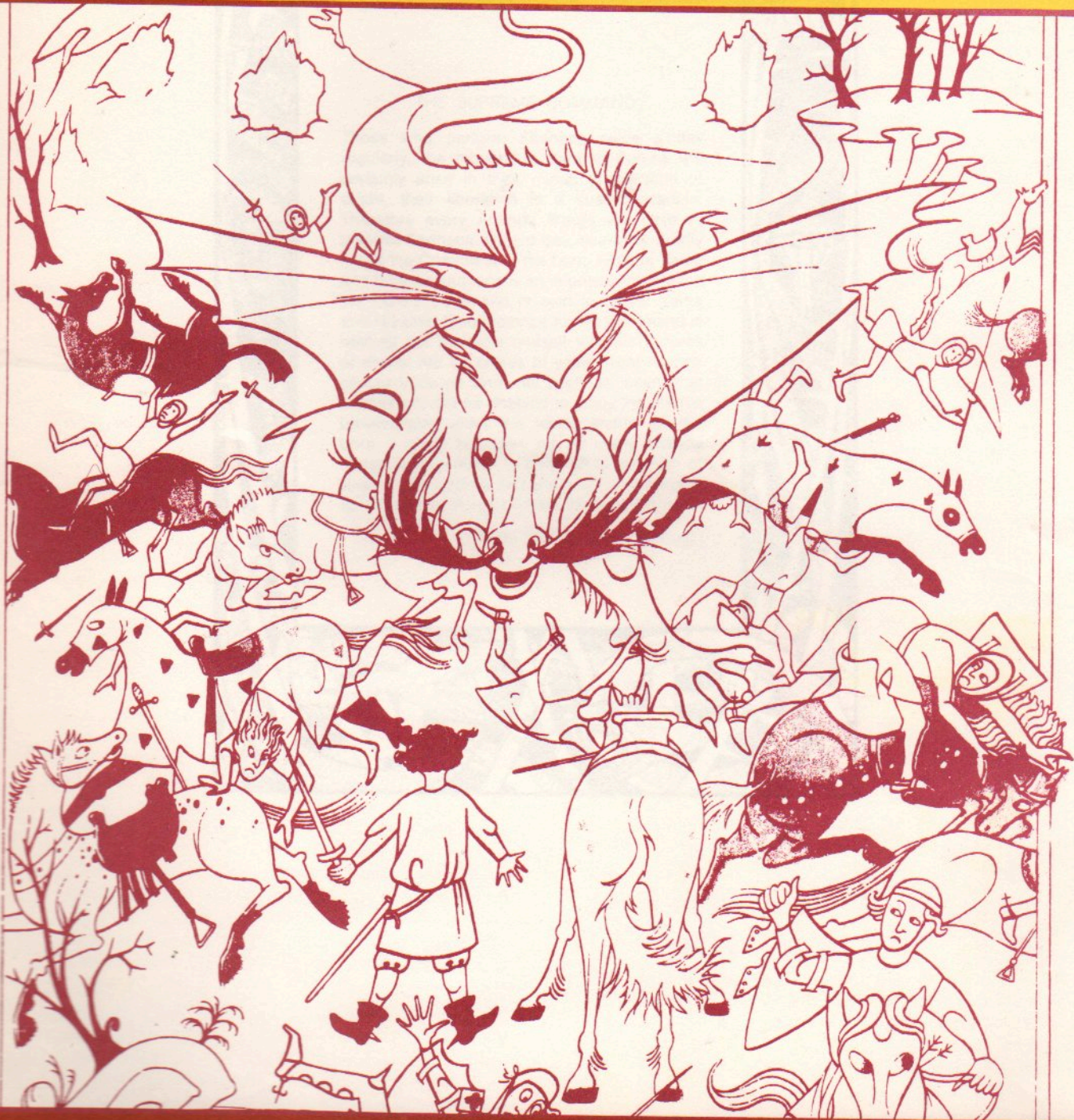
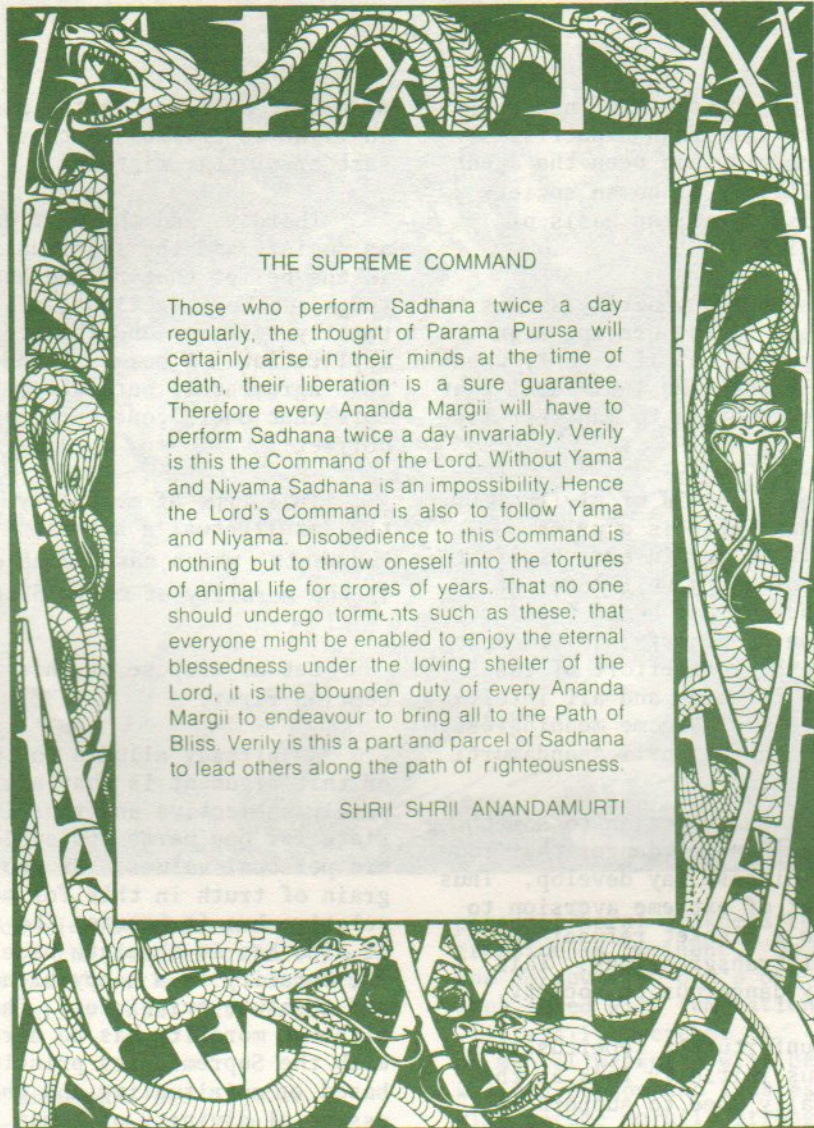


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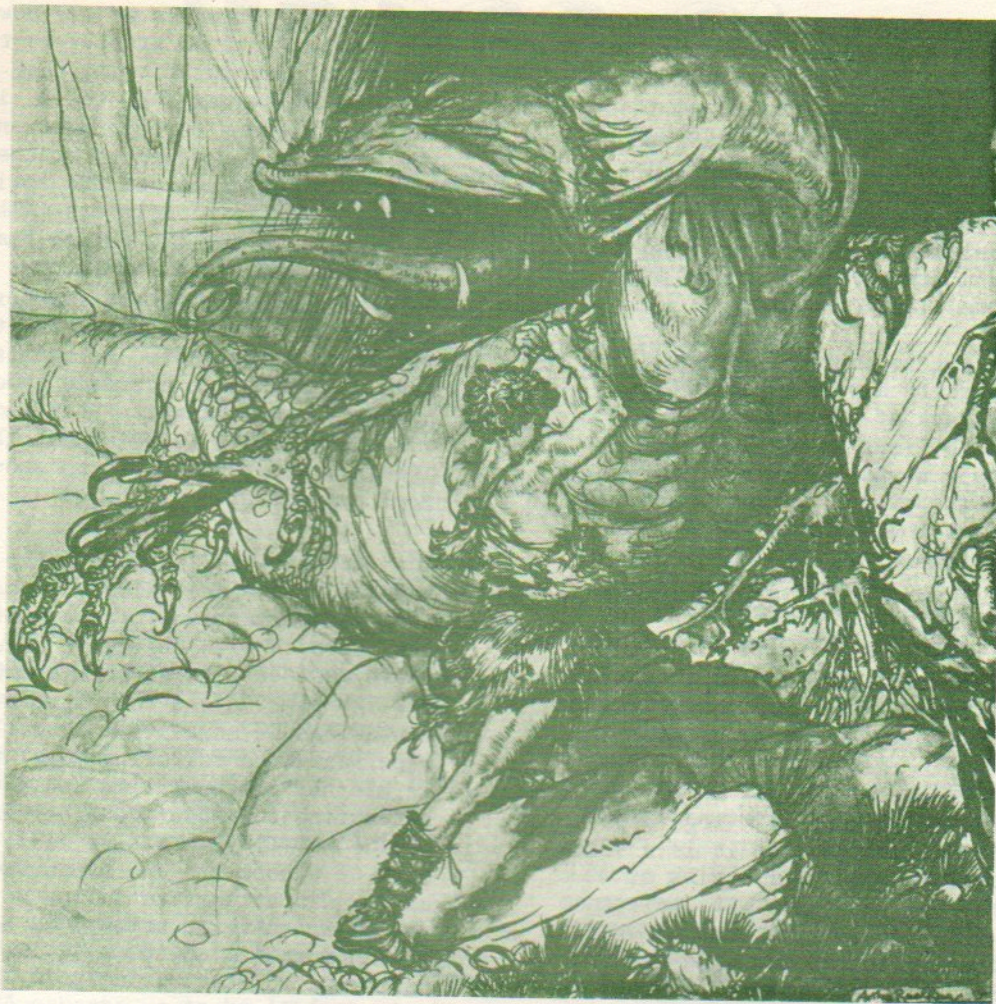
ANANDA MARGA SYDNEY SECTORIAL NEWSLETTER



THE SUPREME COMMAND

Those who perform Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death, their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Niyama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Niyama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo tortments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the path of righteousness.

SHRII SHRII ANANDAMURTI



Having briefly considered this more fundamental question of the general validity of morality let us look at the other two arguments raised which merely qualify moral duty rather than negate it.

These other two arguments are of more significance to Margiis who have already accepted Yama and Niyama or basic principles of moral conduct.

The first two arguments mentioned above reveal within their adherents an almost suicidal attitude spiritually and certainly one that will hamper spiritual growth.

The first argument necessarily implies that the person is ideating on the belief that in the near future s/he is likely to commit some immoral act and as a guarantee against hypocrisy s/he will remain silent in the face of another immoral conduct. To entertain such a thought is to directly undermine the moral strength and fortitude that one has already managed to acquire. If a person continuously believes in his/her

personal moral weakness then some moral transgression is imminent. On the other hand if one believes in one's own moral strength then when faced with temptation or adversity one will easily overcome it. A person who ideates on mental weakness will become morally weak, while a person who ideates on moral strength will become morally strong. It is a simple law.

To believe in one's moral strength is not a sign of self-righteousness but merely a sign of self-respect and dignity. It is to recognise one's divine nature. It is service to one's soul. To believe in one's own moral weakness is only to instil in the mind a crippling inferiority complex.

Furthermore we can say that where a person has a genuine feeling of true divinity then there will be a natural desire to help others by helping them correct those aspects of themselves that prevent them from fully appreciating their own divinity.

To correct another's mistakes will also help the growth of the sincere spiritual aspirant. To correct another's mistakes often requires a 'display' of strength for more often than not the initial reaction of the person concerned will be negative. To correct another is nearly always to place oneself in an invidious position, at least temporarily, until that person fully realises their error. Also to correct another's mistake means to be more vigilant with one's own conduct.

Contrarily, not to correct another's mistakes is generally a sign of cowardice. It symbolises a lack of commitment to ideology. It symbolises an ego oriented desire to maintain a shallow relationship with someone at the expense of one's Adarsha. Failure to correct another's mistakes also generally indicates a lack of concern for one's own conduct. If one allows another to perform some immoral act then one feels no qualms in performing the same act oneself later.

All these factors may also be applied to the second rationalisation described above.

In addition we can say with regard to the second rationalisation that it is a self-defeating process to constantly think of what one has been in the past. The spiritual aspirant must always think in terms of what s/he is now, namely Supreme Consciousness. To identify with what one has been in the past is to identify with a limited ego conceptualisation of oneself, which is anathema to Spirituality. Alternatively we can think of ourselves as a different person every moment. Each moment our minds and bodies are different entities for the mind is continually taking a different shape and the cells of our body are dying and being replaced. Of course there is a causal link between what we were a moment ago and what we are now but there is not a reason to be constrained by what we have been in the past. We should think of ourselves as continually undergoing a type of spiritual rebirth.

Moreover if we have committed mistakes

in the past, of which we are now aware, is not our obligation even greater to those around us? Knowing the suffering that our mistakes bring to ourselves and others, is it not our duty to forewarn our brothers and sisters of the possible consequences of their actions? Is it not one aspect of the loving relationship within a family to help its members from making mistakes? Is not the entire human race one large family? Then how fatuous is the argument that we cannot point out another's mistakes because we ourselves have made those same mistakes in the past. As spiritualists who have undertaken to overcome immorality, hypocrisy and animality, where possible it is our bounden duty to point out the errors of others. Not to do so is to show ourselves as real hypocrites.

Morality is like any other aspect of sadhana. It cannot simply be passive but must also be active. There must be subjective approach with objective adjustment. There must be a parallelism kept between our introverted and the extroverted implementations of morality. It will not do for a person to be following moral principles in his/her personal life and not to be then attempting to encourage others also to pursue morality. This is simply another form of dishonesty and hypocrisy. So long as our own attempt to follow morality is not balanced by an attempt to have others follow morality our progress will be greatly hindered.

The person endeavouring to follow morality must realise his duty to those around him. As Ananda Margiis this is one of the major, if not the major responsibility we have to society at this present point in time. Even greater in this regard is our responsibility to each other. Thus as BABA exhorts:

Henceforth I direct every Ananda Margii to have strict vigilance on any other Ananda Margii in making him practise the principles of Yama - Niyama and also to accept calmly directions of other Margiis in this connection.

Injustice, whosoever may commit it, is always injustice. He who tolerates it either out of fear or public scandal commits sin. It is never proper to give shelter to injustice whatever misfortune and humiliation may follow.

BA 'BA'

THREE C's

The pre-historic humans remained involved in group and clan-clashes. And the present humans are at war in the physical stratum for 'isms' - then how far they have paced ahead! Let there be but one vow for the present humans - to take all in unison to the Supreme Desideratum - and let the pauseless struggle against the opposite forces, what whatsoever, be humane in accomplishing this end - let this fight be reckoned as the supreme human expression.

Shrii Shrii Anandamurti
May 22nd 1978

a talk given by Dada Abhiik Kumara Brc. after
Dharmacakra on May 7th.

After every Dharma Cakra, that is to say after completing our meditation and our Guru Puja, we recite collectively the Supreme Command. The very name, "Supreme Command", tells us that it has a vital importance in our life, a special significance. Today I'd like to elaborate on the last two sentences of the Supreme Command.

The last sentence - "Verily is this a part and parcel of sadhana to lead others along the path of righteousness" - in this last sentence BABA exhorts us to be leaders, to be teachers, of humanity. In order to be teachers, to be leaders, we have to imbibe certain traits or characteristics. These traits or characteristics are three-fold. We must be clear, we must be consistent, and we must be complete. These three 'Cs' must be remembered - clear, consistent, and complete. There's another 'C' and that's 'correct' - of course we must be correct, but that's understood in the very concept that we're going to teach righteousness, we're leading towards Parama Purusha, Purusottama.

So in discussing this concept of the three 'Cs' - clear, consistent, complete - in order to elucidate this point I'll be taking some examples from the past, from the lives of Gautama Buddha and Jesus Christ. But two things I have to say as preface. First, for the sake of clarity, these three concepts overlap each other. In other words, if we're inconsistent we necessarily become unclear, and if we're incomplete then we're again unclear and perhaps inconsistent. All of these ideas are inter-

related and it is necessary that a spiritual teacher or leader should have all these three characteristics embodied within himself or herself at the same time. However each of these ideas have some separate meaning and this is what I will be pointing out. One last remark - here it's important to remember that a leader or teacher gives guidance not only by words but also by action or example, and hence both the life and the teachings of a spiritualist must conform with these three 'Cs' if s/he is to be successful.

And then secondly, by way of preface, what I have to say about Jesus, what I have to say about Buddha, is not meant as a criticism of them - they were both great world teachers. Simply, in some ways, we can notice where mistakes were made, where some insufficient work was done.

First let's take a look at the concept of clarity. With Lord Buddha, perhaps the most important area of his teaching which is questionable is the one of "is there a God?" Buddha was asked the question, "is there a God, is there a Divine Entity", and he answered with silence. This silence was his way of communicating an answer but the answer was unclear to his disciples. And so soon after his death, Buddhism split up into those who were theists and those who were atheists. We have those two sides to Buddhism, and neither can convincingly claim to know which answer Buddha had intended. Buddha was unclear.

Take the case now of Jesus with a slightly different example. Any spiritual teacher at some time or other, generally will give his/her views on the Cosmological order and his/her relationship to it. When Jesus did this, he would variably refer to himself as the son of man or the son of God or even as being one with the Divine Father. Sometimes he would go still further, indicating that not only was he the son of God but actually the only such son, and that none could reach unto the Father without passing through him. Personally I doubt that Jesus believed himself to be such a uniquely superior creation as has later been claimed - I think that he simply did not express his ideas clearly. In any event, the net result was the enigmatic Christian dogma of the trinity and the excessive fanaticism which comes from the belief that only Christians may be saved while all others are heathens, damned to hell.

Now if we look at the concept of consistency, we can take one example from the life of Lord Buddha. Lord Buddha never got across his idea of Ahimsa to his disciples. He tried, but he didn't succeed. That's why today we have the condition where many Buddhists refuse to kill a mosquito which bites them and sucks their blood, while at the same time they go around eating meat and fish. They'll kill animals for food, but they won't kill a mosquito which sucks their blood, or may perhaps give them malaria. It's a totally illogical and inconsistent approach, and this largely stems from an apparent inconsistency in Buddha's teachings. Buddha taught his disciples that they were beggars and that "beggars can't be choosers". Therefore, according to Buddha, they had to accept any food from any source. And as a result he did not teach vegetarianism, and this was an inconsistency in his concept of Ahimsa. It was such an inconsistency that we could call it a fatal one, because Buddha, himself, died from eating rotten meat.

To take a similar example from the life of Jesus we have only to look at his instructions to his disciples on the use of force. Generally he told his disciples to turn the other cheek, but for curing social evil (such as the commercialization of the temple) his example at least was that violent force was permissible. However, at the time of his arrest, he seemed to shift his stand, for

when a disciple pulled his sword to fight for Jesus, Jesus stopped him with the rebuke that one who lives by the sword dies by the sword. Hence, as a result of this inconsistency in his teaching, the message which Jesus was communicating on the use of force, whether to fight or not to fight, was completely unclear to Christians. And so we have Christians in World War II who went into battle while at the same time there were the Quakers preaching non-violence and declaring themselves as conscientious objectors on religious grounds.. Both groups worshipped Jesus, both were Christians, but they had opposite points of view.

So consistency is also required for a spiritual teacher or a spiritual leader, and here remember that what we mean by consistency is a sort of flow - a flow between what we say and what we do, and every aspect of life must be covered.

Let us take just one more example before we leave the concepts of clarity and consistency in order to elucidate the difficulty here due to the complexity of life. And please note that this complexity also makes completeness very difficult as well.

Consider one of the more famous sayings of Jesus, "Behold the lilies of the field..." Here Jesus was stressing that we should not worry about our own food and clothing because God will take care. No doubt, this is a great piece of advice from the personal point of view, but from a social point of view, it is just plain insanity. Somebody has to worry about the food for society, otherwise many will starve. Somebody's got to be there to say, "if we apply this system of agriculture and this system of distribution, everyone will survive", and we would respect such a person on the social plane who is able to feed more people in a more efficient fashion. And so we can preach something like "Don't worry about food" on the personal plane, but on the social plane we preach just the opposite - "Worry about food".

So it's important that we be clear and we be consistent in every area - that the same idea of love, of morality, humanity, Dharma should come across. But it's difficult. Completeness has always been a most difficult thing, and getting to that point I think it becomes very obvious that neither Buddhism nor Christianity, neither the teachings of Lord Buddha nor the teachings of Jesus Christ came close to completeness. Both of them focused more on the personal psychological level of the individual and much less on the social

level, on the sociological needs of the coll-
ectivity.

It's said that perfect understanding or complete understanding is the meaning of love. Somebody who has complete understanding naturally has love. And love is to extend oneself, love is embracing and absorbing all things into oneself. That's the meaning of love. We love our own self. We don't love something else, we love only that which we feel to be an extension of our self. If we separate something from ourself, that can't be love in its highest sense. The concept of separation leads to fear relationship, hatred relationship, passion relationship, jealousy relationship - so many different possibilities. But when we feel something to be our own, then naturally we love it. We don't go around cutting off our own hand. That hand is us. In our meditation we feel that this whole universe is Brahma and we also own that ocean of Brahma - everything is an extension of ourselves; and that's how we develop the sentiment of love. We see all things as reflections of our own Highest Self, and we love all things as our Self.

So we can note that had there been completeness in Christianity and Buddhism, they would have brought all other religions into the fold. All would have become Buddhists or all would have become Christians. I think it's safe to say at this stage in history that we're not going to see a time when all are going to be Buddhists or when all are going to be Christians.

Again, I do not mean to criticise, I'm simply saying that the historical result of these two religions was that another 'ism', another sect, was created because of their incompleteness, and internal divisions came about due to lack of clarity and consistency.

At this point we can look again at BABA and Ananda Marga. For the first time in history we have a case of all three qualities coming together in one Spiritual Master, in one Mission. BABA is clear and HE is consistent, and HE is complete. Not only that, HE is making us into HIS mini-BABAs, HE is teaching us to become like Himself - clear, consistent, complete - so that we can truly lead others along the path of righteousness. Unclearness, inconsistency, incompleteness - these are the breeding grounds for a lot of social and individual diseases. Hence if we are to fulfill our duty, we must be free from

these defects. We must be straight like an arrow so that there can be no two opinions about us.

But what about the next to the last line of the Supreme Command? BABA says, "It is the boundenduty of every Ananda Margii to endeavour to bring all to the path of bliss" - we have to bring all to Ananda Marga. But is it impossible or is HE just encouraging a type of fanaticism on our part? In my opinion the day will surely come when everyone will follow Ananda Marga. The day will surely come when all of the religions of the world will become irrelevant, nobody will need them, because they are totally superceded in Ananda Marga. Ananda Marga has everything good that all of these religions have, and also it has the rest - it is complete. BABA is not just another ordinary Spiritual Master, rather HE is 'Jagat Guru', HE is the Universal Teacher. And Ananda Marga is the Universal Mission. And we are the representatives of BABA and Ananda Marga.

I would end here with BABA's birthday Vanii for Vaeshakhi Purnima on 22 May. Unfortunately I am not permitted to do so. I must apologise to you because it's really a beautiful Vanii, and when you see this talk printed in next month's PRANAM, you'll understand that this was my first speech for this particular Vanii. I'm sure you'll like it, though - BABA's Vanii's are always much better than my speeches.

I have one piece of good news, and then I'll sit down, and that's of course about BABA's case. The case is finished except for the judge's verdict which should come within a week. And, well, we're all very confident - if I may quote our latest DP newsletter, "BABA is definitely coming out, for sure, by HIS Grace". My feeling is also that HE will come out - it's a strong feeling. And one thing I've learned in Ananda Marga is that we should enjoy our hopes - we shouldn't wait for whatever happens, because it may not come up to our expectations. There's no sense in sitting back and thinking "Well, HE said this and maybe that and I just don't know". If we're feeling hope, we should get really high on it. So that's the good news.

No One is Insignificant

Talking with Sis. Parashakti Baba said: "Can you tell me anything I do not know?"

"Your beginning and Your end."

"Do you mean to say I do not know My beginning or My culminating point?"

"BA'BA', YOU know everything."

"Do you say I am omniscient? I am not omniscient. Omniscient is a word meaning all-knowing. Omnipotent means all-powerful. I am not omniscient. I may say that I am illiterate. 'Litta' is from the Greek - it means 'brick'. Back then they used to prepare letters on bricks - alpha, beta, gamma etc. Therefore a brick was called a litta. Today we call these letters. You see this red soil we call 'lateral' soil - 'looking like bricks'. I do not know how to prepare bricks - hence I am illiterate!"

Observing that Parashakti was taking notes of everything HE was saying HE commented - "You are more dangerous than the CID taking down everything. Why should you take it all down?"

"Because Ranjan (Parashakti's husband) asked me to. Should I stop?"

"No - if you want to convey it to the Cosmos - to the entire Cosmological order - I will be careful in my expressions. There should be no historical error or philosophical blunder."

"But BA'BA, I have a very short memory."

"My memory is also very short."

"Yes BA'BA - YOU only forget the bad things!"

Then HE became very serious: - "I cannot forget anything. I would like to forget the bad things but I cannot forget anything. If I go through a book I remember the contents all My life. You see I am fasting 4 years and 9 months but My memory is not affected by it. It may be due to your grace (looking at the CID!) - or the grace of the Supreme - or due to the Lilliputians."

"BA'BA' - You mean the Bhaktas?"

"No-one is unimportant. No-one is insignificant. You know people once told (Me) - 'BA'BA' You stay at the Circuit House (a prestigious Govt. guest house) as You are a V.I.P. - a Very Insignificant Person.' I do not say that I know; I do not say that I do not know. The Supreme Entity is beyond the periphery of 'I know' and 'I do not know'."

Only the Heart Can Know HIM

To see BaBa is an unforgettable experience, something very deep. From the minute I bought the garland of flowers I progressively ascent to a state of non-reality like a nice soft dream. I was just smiling and following the flow. When I was on the front of our Babaji I could not say much because I was not there. I was just smiling continuously, and He was caressing my shoulder so nicely and softly that I was just smiling more and more on the top of my cloud. And I don't know yet if I am back on earth because I can still feel His caresse.

Babaji is definitely not an ordinary man. He is the Guru of the Universe. He is so great that the intellect cannot imagine it, only the heart can know that.

- an excerpt from a letter from one French Margii

Bangkok Case

Didi Cinmayii's (Caroline Spark) recent statement about the Australian Commonwealth Police's frame up.

During our stay in India, we had already been subjected to harassment by the CBI, and upon our arrival in Kathmandu from India in the first week of January, we suspected that we were being followed. Again, when we reached Bangkok, we had similar suspicions, however we decided to ignore this as we knew we had nothing to conceal. Now, in retrospect, and in viewing the persecution of Ananda Marga from a world perspective, the planting of explosives on three of its members emerges as yet another unscrupulous tactic of agencies determined to see Ananda Marga crushed.

The charges drawn up by the Thai prosecution and presented in court on April 24th give us cause for further question. The prosecution alleges that "a map of the Residence and Embassy of Australia" was found in our possession indicating an intent "to set about to explode at the Residence and Embassy of Australia, as a protest against the Government of Australia, which has forbidden members of the Ananda Marga religion or ideology who are aliens to enter Australia". The only maps in our possession were tourist maps of Bangkok bought by many visitors to the city; the Residence and Embassy were not marked in any way.

It appears that in addition to the planting of materials to initiate the case, falsified evidence has also been prepared against us to substantiate the charge. So now a further question in our minds is who, and with what motivation, could be responsible for alleging our intent to plant a bomb at the Australian Embassy? We have reason to suspect that Australian authorities may have pressured the Thai prosecution into bringing this charge against us.

The Federal Government in Australia has been openly hostile to Ananda Marga in recent months, as demonstrated by the discriminatory banning of foreign Margiis from entering the country. This action resulted from unproven allegations of Ananda Marga involvement in incidents of violence directed against the Indian Government. It is probable that the Indian High

Commission, through threats and pressure, has helped to foster this repressive attitude on the part of the Australian Government. However, the Australian Government must find some way to justify its violation of basic democratic rights of Ananda Marga members. By having this case brought against us in Bangkok, the Australian Government would appear to be trying to vindicate itself in the world's eyes by proving that members of Ananda Marga are engaged in terrorist activities against the Australian Government.

Furthermore, evidence of improper and illegal methods on the part of Australian police authorities has come to light in the recent acquittal of an Ananda Marga member on whom police had attempted to plant drugs so that he might be arrested for questioning about a stabbing incident in Melbourne.

Australian police authorities came to Bangkok to question Mr. Jones and Ms. Spark. Both were questioned in an intimidating manner and were asked for information that might implicate other members of Ananda Marga in terrorist activity in Australia. They had no such information to give. The police seemed particularly interested to connect us, or others we might implicate, with the Sydney Hilton bombing incident, in spite of a complete lack of evidence to indicate that Ananda Marga had anything to do with this, reinforced by persistent public denials to this effect by Ananda Marga in Australia.

The police further intimated that under the Australian law, Mr. Jones and Ms. Spark could be charged with attempting to harm diplomatic personages abroad, and could be prosecuted on their return to Australia. We knew at that time that nothing in our possession could indicate any violent intention towards anyone, much less to the Australian Embassy. However the actual laying of the charges against us shed more light on these intimations. If the Australian Government is, as it appears to be, determined to suppress Ananda Marga, the

FREE THE BANGKOK 3 !!!

conviction of three Ananda Marga members of anti-Australian activity would be an asset to their campaign. It is evident, furthermore, that in a police state such as Thailand, where bribery and corruption is rampant, such charges stand to be substantiated more easily, and with less evidence, than under the judicial processes of a more democratic Western country such as Australia. The procedure of our trial will bear out this fact.

Our charge states that we intended to plant a bomb at the Australian Embassy in order to protest the banning of alien Ananda Margiis from entering Australia. However, it seems scarcely logical that, much as we disapprove of the ban, we should attempt to protest it with an act of violence which would further alienate the government, serve to reinforce their hitherto unsubstantiated allegations as to the violent nature of Ananda Marga, and give apparent justification for further repressive measures against the organization.

In conclusion we would like to state that we do not fear the corrupt forces which seek to crush Ananda Marga. Rather we welcome this new challenge and opportunity to expose them. In the words of Mr. P.R. Sarkar, leader of Ananda Marga: "When the ends are just and noble success is inevitable."

History bears testimony that whenever persons stated the Absolute Truth in any sphere of life, whether it be spiritual, social, economic, or otherwise, sought clarifications of doubts or protested against injustices and wrongs, the evil forces forthwith plotted against them, administered poison to them, and slandered them, jumped on them with rage, misused the authority against them and mercilessly dealt them blow after blow; but the blows boomeranged and ultimately the evil forces were annihilated by those very blows.

Remember, by an unalterable decree of history the evil forces are destined to meet their doomsday.

- Shrii Shrii Anandamurtiji
January 1, 1974.

FEDERAL OMBUDSMAN LOOKING AT OUR CASE

Some time ago, Govinda, Sectorial AJM Secretary, made a submission to the Federal Ombudsman regarding the harassment of members of Ananda Marga in Australia by various Commonwealth and State Agencies including COMPOL (Commonwealth Police) and various State Police. Below, and on the page opposite, is a recent letter from the Ombudsman and Govinda's reply to that letter.

THE DEPUTY FEDERAL OMBUDSMAN
MR. K.H. CROTTY

24-5-1978

Dear Mr Crotty,

Thank you for your letter of 16/5, clarifying and summarizing our complaints against the Commonwealth Police and the Immigration Department. I would like to clear up the points you raised at the end of your letter, and also - following our meeting today, where I submitted more background materials - detail some additional complaints.

Firstly, regarding complaints against the police, I am checking to see whether or not A1, A11, A16/17, and A20 can be clarified. It is still not clear to me whether they relate to Commonwealth or State police. The incident of false arrest described in statements A12/13/14 is definitely related to a joint action of the Victorian and N.S. state police, and so it could be removed from your list. The same applies to A8 and A9. A6 could also be deleted as it does not represent a serious complaint. A3 - the assault of Mr Kapil Arin by a Commonwealth constable - was to have been the subject of court action, but this now appears unlikely - despite the fact that damages had been assessed - due to the period of time that has elapsed, and the fact that Mr Arin is not able to properly liaise with A.C.T. Civil Liberties lawyers. He is living in Sydney. I would appreciate it if you could investigate this complaint. Regarding A5 - serious threats made against Mr John Ludvigsen - this relates to A.C.T. police. Mr Ludvigsen is currently writing a first hand account of the incident, which I will submit shortly. The content remains much the same as the initial second-hand version.

Secondly, the matters we discussed today are summarized in the following complaints:

- 1) That the Commonwealth Police, including two Inspectors who travelled to Bangkok in late February or early March 1978, did wilfully conspire with certain Thai authorities to place false charges against Mr Tim Jones, Mr Caroline Spark (Australian citizens) and Ms Sarah Child (American citizen) in Bangkok. This charge is supported by letters received from the three, and the signed statement of Mr Tom Jones, who was in Bangkok at the time. These items, along with others, were submitted at our meeting.
- 2) That the two Commonwealth Police Inspectors mentioned above (their identity is presently being hidden from the press by the Commonwealth Police) offered improper bribes to Mr Jones when he was detained by the Thai police in Bangkok, threatening him with certain action if he did not make specific false statements about Ananda Marga members in Australia. The same documents as mentioned above can be referred to.
- 3) That the Commonwealth Police have issued unsubstantiated and defamatory statements to the press regarding Ananda Marga. Such statements appeared in the News Limited publications "Sunday" of 2-4-78, and "The Australian" and "The Daily Telegraph" of 28-3-78. The statements were designed to imply that there was definite evidence of Ananda Marga involvement in criminal activities, when in fact there is none. The articles of 28-3-78 were also attributed to A.S.I.O. sources, but I recognize that you cannot investigate this body.
- 4) That the Australian Embassy in Bangkok have placed undue obstruction in the way of mail and visitors to Mr Tim Jones. Mr Jones complains that publications sent to him are kept at the Embassy for as long as a month, and

that persons other than his "blood relatives" are not issued with a letter (as required by the Thai authorities) from the Embassy, for the purpose of a visit.

I have enclosed the addresses of the three imprisoned in Bangkok, in case your enquiries need further statements from them.

I hope you will be able to establish the facts of these matters in your investigations. Thank you very much for your time and your helpful approach.

yours sincerely,

Tim Anderson
(Public Relations Secretary
Ananda Marga - Australasia)

Enc. Addresses of Tim Jones,
Caroline Spark
& Sarah Child.

Dear Mr. Anderson,

I refer to my letter of 9 February 1978 acknowledging receipt of your letter and enclosures of 3 February 1978.

As I promised, I am writing again now that there has been an opportunity to examine the material you supplied.

I have asked the Secretary of the Department of Immigration and Ethnic Affairs for his comments on those complaints you have made (or forwarded) which concern that Department.

However, I have had some difficulties in deciding whether to investigate your complaints in respect of the Department of Immigration and Ethnic Affairs. The reason is that points (1) to (3) in your letter of 17 January 1978 refer directly to actions of the Minister while your point (5) in that letter was that you feel that information supplied to the Minister was misleading, inaccurate and incomplete. Your elaboration of this point in your further letter of 3 February 1978 is that you consider that, as the Minister has come to false and erroneous conclusions, he must, of necessity, have been given information that has been false and misleading and probably politically motivated.

You are aware, of course, that the Ombudsman is precluded, by the provisions of paragraph 5(2)(a) of the Ombudsman Act 1976, from investigating action taken by a Minister.

I have summarised your complaints regarding the Department of Immigration and Ethnic Affairs as follows :

- (1) the material provided to the Minister for Immigration and Ethnic Affairs by the Department as the basis for the Minister to take a

3.

In particular, I have drawn the Secretary's attention to the following specific complaints about actions of the Commonwealth Police which are contained in the attachments to your letter of 3 February 1978 :

1. Attachment A2 - Mr. T. Anderson was arrested without foundation and without being told the charge. The police officers fabricated their story and conspired to deliberately mislead the court by giving false evidence under oath.
2. Attachment A4 - Mr. M. Meighan complains that Commonwealth Police used threats to obtain information.
3. Attachment A7 - Mr. M. Dimelow complains that Mr. Ian Hayes of the Commonwealth Police Force threatened and abused him.
4. Attachment A9 - Bodhiishvara Brc complains that actions of Commonwealth Police amounted to strong harassment.
5. Attachment A10 - Mr. P. O'Callaghan complains that Commonwealth Police threatened to harass him if he did not co-operate.
6. Attachment A15 - Mr. M. Barnao complains that Commonwealth Police sought information in a deceptive way.
7. Attachment A18 - Mr. A. Richardson complains that Commonwealth Police forcibly entered premises against the wishes of the residents of the house.
8. Attachment A19 - Mr. G. Firmstone complains that tenants of a flat at the rear of the Ananda Marga High School in Hobart were given alarming and completely unsubstantiated information concerning illegal activities of Ananda Marga by Commonwealth Police.

You will notice that I have not sought the Secretary's comments on the complaints contained in a number of the statements attached to your letter of 3 February 1978. In regard to the following statements, - A1, A11, A12, A13, A14, A16, A17 and A20 - the reason I have declined at this stage to ask for comment, is that these statements do not clearly state that it was the Commonwealth Police who were involved

decision on the question of suspending the entry into Australia of Ananda Marga members and people actively involved in Ananda Marga (with certain exceptions), pending the outcome of enquiries into Ananda Marga/Proutist activities, was misleading, inaccurate and incomplete:

- (2) several aspects of the Department's recommendations concerning this suspension of right of entry into Australia are unreasonable and discriminatory:
 - (a) the onus of proving innocence of involvement with Ananda Marga lies with those so accused;
 - (b) rights are denied to individuals on the grounds of their religious beliefs or affiliations;
 - (c) it is unreasonable that the suspension of right of entry extends to non-members of Ananda Marga who are actively involved with it;
- (3) the administration of the ban was unreasonable in that it was applied to ban entry of an established Australian resident, Mr. M. Leatham;
- (4) the Department has been discriminatory in refusing certain visas to Ananda Marga's overseas Ministers;
- (5) travellers to Australia such as Ms. L. Holdem and Mrs. D. Carson (see Attachments B21, B23), were not informed they would be denied entry to Australia before they embarked for Australia thereby causing them unreasonable financial loss.

I have also asked the Secretary, Department of Administrative Services, for his comments on the complaints relating to actions of the Commonwealth Police. For this purpose I have summarised those complaints as follows :

- the Commonwealth Police's actions and investigations in connection with Ananda Marga members have at times been offensive; intimidatory; devious; vindictive; biased; clumsy; inept and have involved numerous threats and illegal activities.

4.

in the alleged actions. My reason for now pursuing the complaint in A3 is that this matter would appear to be the subject of court proceedings. You may be able to clarify whether complaint A5 relates to the Commonwealth Police or the A.C.T. Police. I would also prefer not to pursue this complaint as long as it is based on a second-hand account of events. Statement A6 does not specify a complaint and A8 does not seem to provide evidence of a complaint against unreasonable actions of the A.C.T. Police. A9 seems to be largely a complaint against State police.

You may wish to clarify aspects of these complaints and write to me again if you feel the complaints do involve unreasonable actions of the Commonwealth or the A.C.T. Police. Any complaints which you find relate to the activities of State Police might be pursued with the appropriate State authorities. I should mention to you that I am aware that some State Ombudsmen are not empowered to investigate certain actions of the State Police. I regret that I cannot be more helpful to you on this point.

I am sure you will appreciate that my enquiries into these matters will take some time, but I shall write to you again as soon as I am in a position to do so. You will be aware that I endeavoured, while in Sydney recently, to discuss these matters with you but was unable to make contact. I should be again in Sydney next week and, if you consider discussions would be useful, would you please telephone me on (062) 479218.

Yours sincerely,



 (K.M. Crotty)

 Deputy Ombudsman.

Mr. T. Anderson,

 Public Relations Secretary,

 Ananda Marga,

 P.O. Box 307,

 NEWTOWN. N.S.W.

DIVINE CALL

Together we stand alone in a circle of stillness

Our silent reverence echoes the all-pervading witness
that has taken form to lead my steps in loving guidance

Anandamurtiji - Oh Anandamurti!

I feel a wave of joy as I hear Your Divine Call

And all my senses close, embracing Your elusive being

Yet still in the air I breathe the scent of Your sweet garland
and I hear the ever rushing sound of the universe.

I'll sing your glory so sweetly BABA

that all your children will feel uplifted

Each heart will open in such devotion

that every voice will sing Your name forever.

Oh how it stirs me to join this song of love

Oh how it moves me to dance its rhythm

I cannot wait here a moment longer

when Your hands reach down in invitation.

Baba Nam Kevalam Kevalam Baba
Baba Nam Kevalam Kevalam Baba
Baba Nam Kevalam Kevalam Baba
Baba Nam Kevalam Kevalam Baba

This is Radha's entry in Sydney Sector's competition for a song to
be used at the start of Akhanda Kiirtan.

Ishita & Adarsha



taba nam Keralam

Ishta & Adarsha

Dhruva

For the spiritual aspirant there are a small number of key principles that hold the expansive oceans of spiritual growth and success. In these few fundamental principles can be found the main armaments and weaponry to be used in the march along the spiritual path.

One such tenet, and the one with which I would like to deal, is adherence to Ishta and Adarsha. Adherence in this context is used in a combined sense. That is to say Ishta and Adarsha are to be pursued as integrated principles of development and not as separate objectives. For like so many spiritual principles these two concepts or objectives go hand in hand. One is lost without the other. In terms of that famous old metaphor, they are like the two sides of a single sheet of paper; to think of one without the other is to jeopardise or endanger their mutual existence.

While philosophically we can conceive of many fundamental aspects of spirituality, practically speaking (ie as far as the spiritual aspirant's personal development is concerned) the concepts of Ishta and Adarsha are the most profound on the spiritual path. At first their profoundness perplexes and confounds the newly initiated but in due course, through sincere and regular spiritual practice, their importance and significance gradually becomes apparent and allows the aspirant to move with ever increasing speed. However this will not be the case if there is not a sincere effort on behalf of the spiritual aspirant to bring these principles into practical co-ordinated expression.

Practical expression of Ishta and Adarsha will be a natural flow in the life of the sincere spiritualist but it is still useful to understand its theoretical base. For this purpose I offer the following explanation.

As with so much Sanskrit, Ishta and Adarsha have no direct English translation. They can be given one word translations but these words must then be qualified. In a word Ishta and Adarsha can be translated as 'Personality' and 'Ideology'. (ie capital 'P' and capital 'I') Personality refers to that person who embodies one's Ideology, that is to say the

person who practically and perfectly expresses one's Ideology in all the different spheres of life. Ideology refers to a set of principles and objectives that are based on spiritual values. Contrary to normal parlance Ideology specifically relates to spirituality and cannot be used to describe materialistic views of human existence. Ideology must express those concepts which bring man to the highest realization of himself both in individual and social spheres.

The interrelatedness of Ishta and Adarsha for the most part has been ignored or neglected by the great religious teachers of the past which no doubt accounts for the rapid deterioration of their respective paths. Posthumously the world's great religious figures have attracted vast numbers of adherents but this has by no means been a healthy sign. What has grown out of their spiritual teachings has not been a comprehensive and coherent ideology but a 'Personality Cult'. Such Personality Cults are not a genuine expression of devotion but merely demonstrate people's inclination to blind belief rather than coming to terms with those ideas expressed by their chosen Ishta. Superficial adoration is a simple undertaking; however, it brings no real progress.

History is plagued by such Personality Cults. Some of the greatest atrocities known to mankind have been committed by those professing love for one Ishta or another. Thus BABA has said that He does not want to create a Personality Cult. BABA in His wariness of superficial worship and superstitious blind belief has been careful to closely identify Himself with the Ideology and mission of Ananda Marga.

Each Margii through the pursuance of Ananda Marga Ideology is thereby purified and transformed into a true representative of Shrii Shrii Anandamurti. The devotee is forged through Adarsha.

In the first stages of sadhana Ishta is an enigmatic entity and consequently Adarsha has an especially important role to play in the life of a new initiate. As progress is made the disciple becomes more acquainted with



Ishta, whom then plays a more predominant role. But even so Adarsha is not to be abandoned and must be strictly observed. While the disciple intuitively realises that Ishta is the most important object of his life and must be pursued with all love and devotion, it is Adarsha that guides him along the right path. Without Adarsha one can easily lose one's way.

An analogy would be useful here. The spiritual path can be said to be like a com-

plex maze (ie His Liila). At the end of the maze sits the Lord waiting to embrace each of His Beloved Sons and Daughters. Each devotee is at a different position along this maze but each devotee is still confronted by its hidden panels and deceptive mirrors. In varying degrees each devotee feels the Brilliant Effulgence radiating from the Lord's Divine Form. Each devotee wants to come into closer proximity with this Divine Entity. But in order to reach the Lord, the devotee must pass through the edifying rigors and tests of the maze.

To pass through the maze each devotee is issued with guiding instruments and directions. These instruments and directions are the aspirant's Ideology. They have no intrinsic value and bring no joy of their own but they are indispensable. Without them the devotee will become hopelessly lost. These instruments and instructions are the gifts of Ishta. The spiritual aspirant courts disaster if s/he does not use them.

Ishta provides the inspiration and Ideology the guidelines. Where inspiration and direction are in harmony the greatest progress is made.

From another perspective we can say Ishta and Adarsha are like a push and pulling motion. On the one hand we have the pulling motion of Ishta, drawing the devotee onward. On the other hand we have the pushing motion of Ideology. Adherence to Ideology comes through the spiritual aspirant's own determination and courage, while attraction to Ishta comes through the Grace of the Lord. Both the Grace of the Lord and firm determination must be present if the devotee is to succeed in his/her endeavour.

We can summarize the relationship between Ishta and Adarsha or Ideology by saying they are the balanced combination of personal and impersonal objectives, Ishta being personal and Ideology impersonal.

Ideology is the expression of spirituality on the psychic realm. When the mind achieves a state of parallelism with the spiritual sphere then this is termed 'Bhava' or 'Idea'. The psychic conception of Bhava is known as Ideology or Adarsha. When one follows Adarsha one moves toward psycho-spiritual parallelism. However movement towards this psycho-spiritual parallelism is of an impersonal nature and without Ishta is barren and empty.

Like the contemplation of Vidya without personal interaction with Avidya, contemplation of Adarsha without Ishta is a wasteland. Ishta fills the devotee's life with love and joy. The mind, due to the inspiration of Ishta, finds ideation, the contemplation of Adarsha, blissful and makes a seemingly impossible task possible. Contemplation of Adarsha without Ishta holds insurmountable obstacles.

Man's innate tendency is always to gravitate towards that with which he can have a personal relationship. One who springs from Love can only be sustained by love. When a

person's existence is devoid of love then that person experiences a living death. All motivation disappears from their life. Thus in order to follow Adarsha, which requires the greatest amount of inspiration of any human task, there must be an object of personal devotion present. One simply cannot become an Ideologist without Ishta.

Significantly even those people who follow pseudo-ideologies find the need of a pseudo Ishta. For example Lenin and Mao Tse-tung have been transformed into 'Ishtas' by their followers. Ironically and paradoxically, but predictably Leninists and Maoists look upon these two men as divinities, whom they can worship and adore.

Besides the obvious fact that such pseudo-Ishtas have no spiritual worth, there is another significant difference between the pseudo-Ishta and the true Ishta, namely that the true Ishta has a reciprocal relationship with each and every one of His devotees. When a devotee expresses love for Ishta, Ishta expresses love in much greater proportion for that devotee.

"For unit beings, the Lord is the beloved One, BA'BA' NAM KEVALAM. But for the Lord, the unit being is His BA'BA'! When unit beings will sing "BA'BA' Nam Kevalam", then the Lord will also sing BA'BA' Nam Kevalam in His mind. The Lord has thousands and thousands of BABA's. This is the relationship between the Lord and living beings. Devotees will always remember this but people who are only ideologists cannot feel this; their hearts are barren. For those whose hearts are established in "ISHTA", their hearts are fertile and full of love. Those who are only ideologists cannot enjoy this sweet element. You have to become ideologist; more importantly you have also to become "Ishtanist". If you do not have "Ishta", you cannot do anything. When you are doing Kiirtan BA'BA' Nam Kevalam, the Lord is singing BA'BA' Nam Kevalam. As the unit being is dependent on the Lord, so is the Lord on the unit beings. As in the family, the son is dependent on the father, the father is dependent also on the son. If there is no father, the son will not like it. Similarly, if there is no son, the father will not like it too. Without being a devotee, you cannot become an ideologist."

Shrii Shrii Anandamurti

The fundamental importance of the relationship between Ishta and Adarsha terminates only at that point where Adarsha merges in Ishta.

Hari Katha

BABA STORIES

Stories told by Dada Chidgananda Avt.

The Greatest Devotee

Once Baba asked all the devotees sitting in front of Him, perhaps in Jamalpur, He asked, 'Who is a better devotee or a greater devotee, Arjuna or Vidhura'. Somebody told that Vidhura is a greater devotee. Somebody told, 'No Baba, Arjuna is greater devotee'. Then Baba told, 'As regards devotion Vidhura is greater. He had much more of devotion, though he was not so important in Mahabharata. As regards devotion he's greater, but since Arjuna was skilled in archery, so Krishna took him and made him His medium for Mahabharata, and the Mahabharata fight was done through him'. Again Baba said, 'You know, neither Arjuna is your goal nor Vidhura is your goal, your goal is to become Krishna.



HE Gives the Power

There is a doctor devotee of Madras he was given the duty of Prout. But he was thinking in the mind that I am not so experienced, I do not know many things, I am not efficient also, am I able to carry out this responsibility. This tussle was going on in his mind So he came to Jamalpur thinking that he will say to Baba to change his posting, and give to some other responsible man, some other official man. But out of fear of Baba, he was not saying all these things, but it was all the time in his mind. Baba came to Jamalpur ashram. He called one avadhuta and made him sit on His thigh. He said that if Parama Purusa so desires, He can give him power to see the mind of these people. 'Just see Divyananda just see the mind of these people'. Divyananda began to see. Then Baba said, 'If Parama Purusa so desires He can give him the power to read the thought of these people'. Then He said, 'See Divyananda read the thought of the mind of these people' Divyananda began to do it. Then Baba said, 'If Parama Purusa so desires He can give him power to read the thought of the man who is in America. Divyananda just see the man in America, and go into his mind and read his thought.' Divyananda began to do it. Paba said, 'People think that they will do the things, but it is Parama Purusa who does the thing. If responsibility is given, the power is also given, and naturally if Parama Purusa wants, then men are made efficient. Man should surrender to Parama Purusa and Parama Purusa will do the things'. Then Baba looked at that devotee and said '.....do you understand'. Then he laughed and kept mum. Then the doctor went to Madras and began to work nicely.

Sadgurû's Power

Parama Purusa Can Do Anything

Once in Ranchi Baba called one boy 'With what do you see?' He told Baba 'I see with my eyes'. 'No no no you see with your nose'. So it was seen that he began to see with his nose. Then Baba told 'See with your tongue'. Then the vision power came in tongue. Then He said 'See with your ear', and he began to see with the ear. Then Baba explained, 'This thing, this changing particular organ and the power of the organ cannot even be done by siddhas. It is only the power of Parama Purusa, Parama Purusa can change. Parama Purusa can do anything He likes.'

It was probably in Ranchi, Baba was sitting. There were many disciples there. All of a sudden Baba called a boy, and with His stick He touched his hand. First of all He asked another brother to see what is in the stomach. That brother saw and told 'Baba it is cancer, and it seems to be very dangerous'. Then Baba touched with His stick and then told, 'Just see, has it been cured?' Then he told 'Yes, it seems it is 90% cured'. He told 'Yes, I have cured it, but I have left 10%. He will do sadhana and then it will be cured completely.' After this He touched the forehead, ajinacakra of the brother and he went into samadhi, after some time he got up and he was full of bliss and Baba told that, 'This I have given, this samadhi I have done with occult power. So there is a difference between occultist and Sadguru. An occultist can heal up, can cure the disease but no occultist can give samadhi to anybody. It is only in the power of Sadguru. Guru alone can give samadhi to anybody.'

A Dream

Not bearing to be separated from my guru (and not knowing who he was) i travelled many (what seemed to be) hours through darkness, i stumbled on a doorstep which was opened by a loving sister who welcomed me inside. The home that my feet walked into was an ashram. Within the room was a table piled high with work to be done. The sister opened a sliding door that lead to a hallway. As we followed it i found it was also panelled off rooms. In each was a long wooden bench with a pillow and blanket folded on the end. The hall was shaped like a horse shoe and windows opened outwards onto gardens. I was told one of these rooms was mine when i noticed a photo of Baba above the bench. I followed my sister through the hall which opened into a large room where many Margiis gathered around Baba who was in meditation. As i sat with them i found myself having negative thoughts, like "i'm not a Margii" and feeling different, when another sister offered me food. I was

told to chew but not to swallow, it turned to husks and as i took it from my mouth Baba came up behind me and reached His hand out to touch my shoulder. I felt such a love force that i fell flat on my face, when i sat up i saw many people leaving and Baba still meditating. So getting up myself i started out the front door and down the stairs but there was Baba walking up. He came and put His hands on my shoulders and said "I am your Guru, you must love Me."

After i was given my name i came back to Sydney from a Brisbane retreat. I missed being called by my new spiritual name. One night as i was chanting and putting mung beans in trays ready for sprouting the beans started making patterns and then letters and spelt my name in the rim of the dish.

-Nirmaya



Bhagavata Dharma is natural for all the human beings. Those who do not act as per this Dharma are the enemies of humanity, its black-spots. They act against humanity, their action is unnatural, their doom is inevitable. Those who want to become victorious amidst human beings, those the down-fallen who want to prosper, must have to follow Bhagavata Dharma invariably. There is no other way out, there is no other go. Man will act as per their Dharma.

BABA

Sectorial Seminar

A Jamad Agni Production at the Sectorial Seminar, starring Amalina.



The Wedding



Aroga and Jaggadeva

Sisters' Choir at Sectorial Seminar.



Sectorial News

Melbourne: Postering done of Bangkok 3 around city. Newsletter printed. An interview was held on a community radio station, the staff proving to be helpful and cooperative. Direct involvement is also happening with a Margii working at the station on a part-time basis with the aim of getting involved in production. O.S.C. happening and a six week course is being advertised. Didi Malinii gave an interview concerning immigration and also initiated two sisters. A margii attending A.A. meetings - possibly a new avenue for pracar. P.R. Secretary, Govinda visited to promote the "Free Bangkok 3" campaign. A press conference was held at the unit which was attended by major papers and T.V. stations. Dharma distribution is being maintained.

Perth: Press were contacted in reference to the Bangkok case. Also a demonstration with placards and postering of city. Soup kitchen is expanding and running well. The school is being renovated. Pracar posters were run off and posted. Other activities include participation in first aid courses. AMURT rescue team about to get under way. New teaching programmes being worked out at the school. Picnic fund-raising for the establishment of an alternative mental health centre. Pracar being done in shopping centre. Articles contributed to Dharma magazine. Early morning and evening DC's to celebrate

Ba'ba's birthday, and also vibrated akhanda kiirtan. Investigation in acquiring a suitable Aboriginal hostel. PCAP newsletter put out.

Adelaide: One day seminar given. O.S.C. being run regularly. Soup kitchen continues. Clearlight newsletter in progress.

Wellington: Dance is being organized to raise funds for the RAWA project in Wellington which seems to be the centre of activity. Participated in meeting for the re-establishing of a half-way house for women involved in violent domestic disputes. Trade and Industry seminar attended with good contacts made and progressive ideas disseminated. Yoga classes held on surrounding islands. Regional newsletter published. Yoga classes in Auckland.

Sydney: The focal point of activity being the well attended and received Sectorial U.K.K. A new jagrti has been formed, which is a great improvement, while the old jagrti has been retained as a Prout centre. Soup kitchen has now merged with one of the major soup kitchens which caters for the most poverty stricken folk in Sydney - it runs from late in the evening to the early hours of the morning. Classes are held at various locations. V.S.S. weekend retreat held and very well attended. Sister magazine printed





Baby Naming

Cetana with daughter Madhumita



V.S.S. Retreat

Conducted by Sectorial V.S.S. In-Charge, Narada Muni, in Sydney Diocese.

SONG of LOVE



*When thou
commandest me to
sing it seems that my
heart would break
with pride; and I look
to thy face, and tears
come to my eyes. All
that is harsh and
dissonant in my life
melts into one sweet
harmony — and my
adoration spreads
wings like a glad bird
on its flight across the
sea. I know thou
takest pleasure in my
singing. I know that
only as a singer I come
before thy presence. I
touch by the edge of
the far-spreading wing
of my song thy feet
which I could never
aspire to reach. Drunk
with the joy of singing
I forget myself and
call thee friend who
art my lord.*

Tagore

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PRANAM

SYDNEY SECTORIAL NEWSLETTER

BABA HAS COMMENDED THIS MAGAZINE ON MANY OCCASIONS, AS
HAVE GENERAL MARGIIS & ACARYAS THROUGHOUT THE WORLD.

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